[a] Qnanto$. turn gemitus ipsi sibi,
quantoque nobis Volnera, quas lachrymas
peperere minoribu' nostris ?

There can be no comfortable and ha'ppy living, without banishing from our mind the belief of these two things, of a Deity, and the souFs immortality ;

[b] Et melus ille foras prseceps Acheruntis
agendus FundituSj bumanam qui vitam
turbat ab irno, Omnra suffundens mortis
uigi:ore, neque ullana Esse voluptatem
liquidam puramque reliuquit.

It was, therefore, & noble and,heroical exploit of Democritus and Epicurus, those two good-natured men, who, seeing the world thus oppressed under the grievous yoke of religion, the fear of a Deity, and punishment after death, and taking pity of this sad condition of mankind, did manfully encounter that affrightful spectre, or empusa, of a providential Deity; and, by clear philosophic reasons, chase it away, and banish it quite out of the world ; laying down such principles, as would solve all the phenomena of nature without a God:

c Qaoe bene cognita si teneas, xiatura
videtur Libera continue, dominis
privata. superbis, Ipsarsua per se
sponte omnia dis agere expers.

So that Lucretius does not, without just cause, erect a triumphal arch or monument to Epicurus, for this conquest or victory of bis obtained over the Deity and religion, in this manner:

[d] Humana ante oculos foede quum vita
jaceret In t^rris, oppressa gravi sub
relligionc, Quae caput a coeli
regionibus ostendebat, Horribili super
aspectu mortalibms instans;

[a] Id/lib, v. ver. 1195. [b] Id. Jib. iii. vcr. 37.
[c] *Id.* lib. ii. ter. 1089. [d] Idi lib. i. v<?r. *63.*